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THE PHILADELPHIA JOURNAL OF OSTEOPATHY



Vol. VII

Number 4

NATURA MEDICATRIX MORBORUM

JULY—1905—AUGUST

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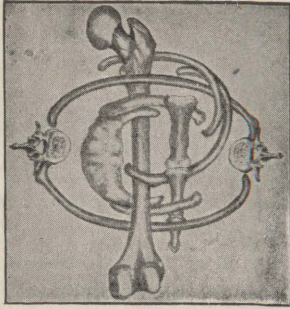
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SUMMER COMPLAINT.

THE season for bowel troubles is now well on. The innocents are dropping out as the clock ticks, and it will be so until the frosts of November kill off the predisposing causes of this fatal child's disease. The reason bowel trouble is more fatal to the child than to the adult is because it possesses so much less vital resistance than does the adult. The adult and child being equally flesh and blood, the therapeutic principle which applies to the one applies to the other. But it is our purpose particularly to consider here the bowel troubles of children.

In cholera infantum the stools are watery and profuse, with only flakes of fecal matter in them. Writers usually distinguish between acute and chronic cholera infantum, but really there is no chronic form of any true cholera. It is essentially an acute disease, doing its deadly work very rapidly. What is called chronic cholera infantum is but slightly different from the Asiatic cholera of adults. Fortunately it is comparatively rare.

Besides the relaxing effects of prolonged high temperature, there are other very active factors in the production of the summer diarrheas of infants. Crowded conditions specially favor their invasion. All infants are much better off in the country than in the city during the heated term. High temperature, overcrowding and unhygienic conditions are merely the predisposing causes of these bowel troubles. They simply make the child an easier prey to these ailments. The immediate cause is usually wrong feeding. The nursing child who has a healthy and unworried mother, almost never

has any bowel trouble. When it does have derangements of the stomach and bowels, it is always the result of overfeeding. The mother has allowed the child to surfeit itself.

It is the hand-fed child which is the peculiar victim of these severe bowel difficulties. It is a shame and a disgrace to humanity that suckling one's own child has become bad form among a class of uppish women. What must be said of the motherhood which will sacrifice to the *au fait* of snobbery the innocent child she has borne?

In reviewing the medical regime of the treatment of this disorder we have found one man who seemed to be endowed with sufficient horse-sense to *know* what to advise:

"Don't waste your time and the patient's vitality upon anti-septics. Remember the septic condition is merely an *effect*—a symptom. It is not the disease, nor the cause of the disease. Throw your sulpho-carbolate of zinc to the dogs—that is if you have a grudge against the dogs. Don't nip at the tail of the disease—go for the head of it. The whole bad business was caused by *indigestion*. Knowing the cause remove it, and its effects will vanish, of course. Rid the intestines of fermenting and irritating material, and allow no more of it to be created. *To do this is to remove the cause, and never was disease cured except by a removal of its cause.*

"When I am called in a case of cholera infantum the first thing I do is to convert the mother to the truth. I show her that the child is being starved to death both by overfeeding and the indigestion of improper food. I make her see that the child's nutrition depends upon what it *assimilates*, not upon the amount it eats. Then I instruct her to dilute its milk so there will be one part milk, and, say, seven parts of water. I next instruct her to carefully watch its stools; and as long as any undigested material appears in them, such as curds, flocculi, etc., to keep diluting. When she reaches the point at which these disappear, then she is to cautiously dilute less. It is astonishing how expert the mother becomes in the matter, and how quickly she does become so." This advice will help save many lives if properly followed.

Osteopathy does not experiment with drugs. It stops pain and griping, and cures at the same time. It removes the cause of the irritation. The condition is caused by derangement of the nerve-life to the digestive tract. Would not the logical cure be to correct the derangement? Furthermore, Osteopathic treatment will abort the progress of the disease. No drugs possess that sort of potency. Physicians at the head of all drug schools no longer claim that they do. You have your choice. Which do you prefer?

THE EYE.



H, loss of sight, of thee I most complain!" This was the lamentation of Milton.

What would you do without sight? At the present stage of civilization there are many factors to be considered as being influential in diseases of the eye. Under the caption "Where Are the Pretty Girls?" the "Ladies' Home Journal" some years ago wrote the following interesting bit of information:

"Something is wrong in Boston. Something must, in fact, be fearfully out of joint there if this extract from a letter from one of Boston's young men is any indication:

"Where, pray, does your magazine, and where do your artists find the pretty American girls shown in the photographs and drawings printed on your pages? Are they not largely the result of photographic skill and the imagination of the artists? If not, where do those girls exist? Do not construe these questions as individual; they are those which I have often heard asked by other young men."

"It has been stated by eye specialists that the climatic conditions of Boston, the narrow streets of Philadelphia, and the studious habits of the people have made those two cities renowned for the defective eyesight of the residents. More people wear glasses and spectacles in these two cities, it is stated, than in any other two cities of their size in the world." Surely eye glasses do not add to beauty.

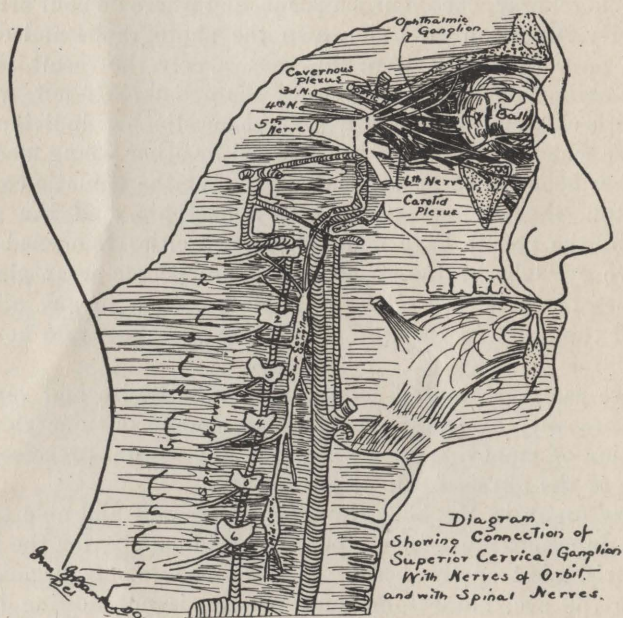
These facts are indeed astounding. The desire and very often urgent necessity of earning a living, to confine our energies to the acquisition of money, is apt to sharpen the mental processes at the expense of the physical side of our natures.

Every organ in the body, in order to be well and able to do its especial function, must have a perfect blood supply, for the blood is the nourishment of the body. If the blood to any organ, as for instance the eye, kidneys or some muscle, is not flowing there in sufficient quantity, that portion of the body will be undernourished, and accordingly become weak, and possibly die. This is not abstruse argument. Apply the same reasoning to a fruit tree or some other plant. If you carry nourishment to the tree in the form of water and fertilizers, the tree will yield its fruit; but if deprived of this nourishment in part, it will not be as productive.

Furthermore, every organ in the body is governed by an invisible force conducted over paths called nerves. To the eye pass several sets of nerves,—i. e., those that carry sensations perceived by the eye to the center of intelligence, the brain (sensory nerves); those

that carry impulses to the eye, to turn, etc. (motor nerves), and those that govern the blood-flow to the eye (trophic nerves). And so with every other organ. The hand has its blood and nerve supply. If either is interfered with you can readily see that its function would become impaired, or would be what is commonly termed diseased.

In treating disease it is at once apparent that it is plainly the duty of the physician to determine the cause of the disease. If there is an obstruction to the flow of nutrition, the blood, to the organ, remove the obstruction. If the nerve is irritated, producing pain, ascertain the cause of the irritation, and remove it. Do not



try to alleviate the suffering by deadening the nerves that carry the painful sensation to the center of intelligence by giving some strong drug, but remove the condition that produces it.

The eye is very closely connected with the rest of the body, and many of the diseases of the eye owe their disturbing cause to some region of the body quite remote from the eye itself.

Indeed, Dr. Ott has shown that cutting of the great sciatic nerve (a large nerve in the thigh), has affected the eye (the iris).

Anatomists have long since discovered that the upper portion of the neck is most intimately connected with the eye. Examine the accompanying cut according to directions to be given, you will see the connection referred to above. This cut was prepared for this special purpose, omitting many other structures that properly belong to it, but which would obscure parts referred to.

Opposite the third cervical vertebra you will find an elongated structure called the superior cervical ganglion, and so labeled. Ascending from this ganglion are several branches which accompany the internal carotid artery into the head. Follow these and you will see that some of these branches terminate in a network of nerves called the cavernous plexus, located right back of the orbits of the eyeballs. This plexus in turn gives off a nerve that accompanies an artery within the optic nerve (arteria centralis retina), and this in turn governs the amount of blood-flow to the eye, which nourishes the most important part of the eye, the retina. Should this nerve become irritated in any part of its course, it would constrict the caliber of the artery that nourishes the eye, thereby reduce the blood-flow to the eye and the eye in turn would become weakened, losing vitality as a result of undernourishment.

There is only one place where this irritation could likely take place, and that is in the upper part of the neck, and it is here that Osteopaths have secured many phenomenal cures after all other methods have failed.

A further examination of the cut will reveal the position of the lenticular ganglion within the orbit. It is connected with branches of the fifth nerve (nasal branch of the ophthalmic), the third and a branch again from the cavernous plexus spoken of above, and which is formed from fibers of the superior cervical ganglion, also described above. These connections may be traced out by carefully examining the cut.

Through this latter connection nearly the whole of the rest of the eye is nourished and governed (the iris, ciliary muscles, cornea) and nearly all the muscles that move the eyeball in its socket. Through the connections and relations thus far pointed out the reader can understand how the eye is regulated in its nourishment (through trophic and vasomotor fibers), and in its movements the orbit (through motor nerve connection third, fourth and sixth, with sympathetic).

Other connections might be pointed out that influence the normal condition of the eye other than a direct injury, but as it is simply the intention of this article to point out how remote cause may affect vision, it is hoped that the reader will not dismiss this explana-

tion by casually reading it, but study the explanation and the cut until understood. Thus the work of the Osteopath is to remove any cause that may produce the irritation spoken of. It may necessitate the placing into position of one or more vertebræ or bones of the neck that may be slightly out of position or twisted; it may require the relaxing of contracted muscles; the removal of a congestion impinging upon the ganglion or its branches, etc., which of course must be accomplished by skillful manipulation.

The Osteopath therefore employs means of curing diseases that are natural, which do not embody faith, superstition or artificial devices. He is a mechanic of the human system, adjusting all its parts into harmonious relationship, making it possible for the forces and fluids of the body to exert themselves as was intended by the First Cause, restoring natural condition, restoring health and preventing disease.

This is the logical conclusion that applies to every organ in the body as well as the eye.



THE FUNCTION OF THE APPENDIX.

SIR William MacEwen, M.D., Glasgow, Fellow of the Royal Society and Professor of Surgery in the University of Glasgow, has recently come forward with a drastic denunciation of the fad of appendectomy, which has been rapidly increasing within the past ten years. Professor MacEwen has exceptional opportunity for the observation of the function of the cæcum and appendix, and he finds ample ground for the conclusion that the cæcum is, like the stomach, an important digestive organ. He finds that the cæcum and appendix are lined with glands so thickly set together that they cover almost the entire surface. These glands secrete a digestive fluid which is of the highest value when combined with other juices brought into the intestinal tract. The mucous secretion of the appendix also exercises a controlling influence upon the development of microbes in the colon. Professor MacEwen observed that the contents of the small intestines do not pass into the colon in a mechanical way, but that the intestinal contents appear to be doled out of the small intestines into the cæcum by a reflex process similar to that by which the stomach contents pass into the duodenum, as shown by Pawlow.

He also says that the cæcum is prepared for the digestion of foodstuffs through the small intestine by the pouring out of a large quantity of mucus from the appendix. The reason for this was made apparent by the observation that the ileocæcal valve is so constructed

as to direct the intestinal contents which pass through it upon the mouth of the appendix. The mucus poured out of the appendix evidently serves the purpose of lubricating the alimentary bolus while at the same time restraining the development of bacteria which might do much mischief by the formation of ptomaines and toxins which when absorbed into the blood, work vast mischief throughout the body.

Professor MacEwen, in common with other observers, has noticed that in nearly every case of appendicitis the patient's history shows the pre-existence of indigestion.

Professor MacEwen has observed that persons from which the appendix has been removed are subject to frequent attacks of prolonged and often incorrigible diarrhœa. He is fully persuaded that the appendix performs a necessary function in the human body. Whenever a man is able to live without his appendix, it is only because he is able to tolerate that condition, just as one may live after having had removed a portion of the lung, one kidney, or a part that is recognized as being essential to the healthy man.

We are glad that the good doctor agrees that in a state of health the appendix is a highly useful organ. This is the fact we have always advocated. In connection with operating for appendicitis we would refer the reader to the article on "An Osteopathic Operation," printed elsewhere in this issue of the JOURNAL.



A SUBSTITUTE FOR MEAT.



IT is only among a very few degraded savage tribes and those nations which claim the greatest advancement in civilization that animal fats are largely consumed.

In Spain, France and Italy the oil of the olive is largely consumed as the chief source of food. The olive is the poor man's tree and his daily food, which is their great bulwark of health, notwithstanding their unsanitary condition of living, "the tree is man's life, his food shall be the fruit thereof."

That animal fats and by-products of the slaughtering and meat-packing business are not at all necessary as food substances is abundantly proven by the readiness with which the elephant, horse, ox, and other vegetable-eating domestic animals perform prodigious feats of labor and accumulate large quantities of fat.

Olive oil is a perfect analogue of meat, and its use in the body corresponds almost exactly with meat, which, being in a state of natural emulsion, is ready to be digested promptly without the possibility of interfering with the digestion of other food.

Its merit in value may be likened to the best anthracite coal as a fuel as compared to bituminous soft-coal screenings. Two tablespoonfuls of olive oil contain more nourishment and will sustain a person much longer than one pound of meat or a cup of butter without giving the digestive organs, heart or alimentary canal any unnecessary action or work to perform.

It is a highly-digested fat. All other fats when entering the stomach float upon the surface of its contents, hindering the action of the digestive fluids.

All the leading physicians and scientists of the day are advocating the free use of pure olive oil, both internally and externally, basing their theory on the most carefully investigated health principles, confirmed by statements taken from vital statistics of such countries whose people subsist largely on the natural food product of nature, showing added years of life and universal perfect physical condition as a result of eliminating meats and other animal oils from their regular diet and by the substitution of pure California olive oil from mother Nature's store-house.

There is no doubt that olive oil is the best internal and external emollient that nature has produced. The Greeks had all their food cooked in it. It makes for beauty because it makes for health.



AN OSTEOPATHIC OPERATION.

THE question is often asked, "Do you perform operations?" Yes, certainly. Osteopathy is surgery, pure and simple. Surgery is handiwork plus *vis medicatrix naturee*. Surgery is a philological contraction of the good old word, *Chirurgics*, which means—*Cheir*, hand, and *ergon*, work. Not only does etymology explain, but the essential idea of surgery is that it is alone the work of nature aided only by hand-adjustment and manipulation.

When a bone is broken the surgeon only carefully adjusts the fractured parts, fixes them in position, and nature does the whole work, even to the absorption of abraded tissue and the construction of new tissue. The whole process is exclusively nature's, and all that any man can do is to restore in relative position the dismembered parts. Man's only work can be adjustment, fixation, manipulation. If a tissue is broken externally, he may use a knife and antisepsis, but this at best can be only an incidental, though in very many cases a necessary element.

Surgery, therefore, is first, adjustive and manipulative; and, second, it is incisive.

Now let us see the relations of these to Osteopathy. Our first

principle is that Osteopathy deals with displacements whether of lymph, blood, bone, ligament, muscle, nerve or any vessel.

Lymph or blood, as fluent tissues, are displaced when in a state of stasis, which means mechanical obstruction and chemical decomposition. Removal of any obstruction is mechanical and manipulative, and only in rare cases should it be by incisive instrumentation. Displacement of tissues, or organs, is the capital cause of disease. Restoration of such displacements is a necessary operation. Capital operations are constantly performed by us without knife or incision or excision. All our work is operative surgery. It is an unwarranted aggression and exaggeration to associate cutting with surgery. We believe in using the knife when necessary, and we must become experts in all forms of incisive surgery with its accessories, as we are now specialists in adjustive, manipulative, fixative surgery.

The leading Osteopathic contention is concerning the liability, frequency and the seriousness of displacements. Some operation is necessary to reduce these displacements; but we contend that incisive operations should be exceptional, and that the vast majority of knife operations are unnecessary. If the tissue is dead, then it should be cut out, though in very many cases of dead tissue it may be absorbed. If not dead, then it should not be excised, for the good reason that what is cut out of the body is gone forever. The pattern is destroyed. If the form is not disturbed, but in a decadent condition, it can be restored. This restoration is made possible by taking the causes of displacement into consideration. These causes, we argue, are due to strain, fall, pressure, blow upon sensory nerves or other structures, chiefly muscular, or to such constant irritation as is followed by contracture or flaccidity.

Another Osteopathic contention is that restoration to the normal from mechanical tension and loss of tone may be secured, (1) By mechanical adjustment of displaced tissues, (2) By stimulation of vaso- and viscero-tonic action, and (3) This result is recovery through biological laws of growth, which are absolutely the only healing powers in any case.

The end of all surgery is the same, whether adjustive and manipulative, or incisive. We argue the superiority of Osteopathic procedure, for the prime reason that knife surgery cuts through and divides the substance of the living tissues, which never heal as in the normal condition, but always leaves a cicatrization that binds and irritates. Osteopathic surgery does not abrase, bruise, incise, separate or divide any living tissue, but restores to normal flexibility and motility tissues that had declined from the natural condition.

Knife surgery always leaves a scar and involves cicatricial con-

strictions and adhesions that constantly give trouble. There is no exception to this rule. At its very best, knife surgery is only the less of two evils. Osteopathic adjustive and manipulative surgery leaves the tissue in a natural condition.

Knife surgery always interferes and contravenes the laws of growth, though it depends in the end absolutely upon them for reparation. Osteopathic methods, without knife, fulfill these laws of life and growth.

The results of Osteopathy as compared with knife surgery in any given number of cases, more than justify the necessity and popularity of our methods.



THE AWAKENING.

WRITTEN BY AN M.D.



WHAT a mournful fact medicine is! It is only less so than religion (the difference favorable to the latter) depending upon the relative values of body and soul. Such is the constitution of things that we are barely more helpless in the religious than in the medical sphere. There is no help for it in religion, immortal possibility being without demonstrative limitations. In this, the place of rigorous exactitude must be supplied by half-justified faith, for the pros and cons extra to "divine revelation" are in precise equipoise. Those quotation marks were made under a pressure that is infinitely pitiful, for they are justified by the doctrinal plight of all religionists. It is all helpless conjecture, built upon intuition and credulity. And this is to say nothing irreverent, if we are to distinguish between the fashion of zealots and the mode of thinkers. In the matter of religious faith the warm, generous, devotional impulses of our common nature overreach and out-reach the results of cold reason; that is all, and I gladly acknowledge that this is the blesseddest of all facts.

As to medicine. But one segment of it has conquered a partial truth. That much after all these thousands of years! What an enormous satire it is that a real truth is susceptible of doctrinization! But the fact is outrageously illustrated in medicine. We have medical sects. There are no sects in mathematics. There are no sects in any science. We have sects. We have sectarian partisanship, often rancorous, bitter, implacable. We have procrustianism, tyranny, ostracism. All in the name of medicine. There is a moiety of truth in each of them—just a tiny speck of it. What medical savior shall arise and segregate these truths into one isolated aggregation? When will that happen? How many more millions must yet die as a consequence of medical ignorance?

IN THE GOOD OLD SUMMER TIME.

DON'T think that because the skeeter is little, he is not full of resources and other things. Needless to say that the principal ingredient of the other things is pestiferousness. I have in mind more particularly the anopheles breed, the little chaps who, out of pure cussedness, roost standing upon their heads. They roost that way simply because the other skeeters don't roost that way. I would be willing to forgive that in them if they stopped at that. But they are syndicated with a gang of nondescript devil-mites, whose sole mission is the promotion of human woe.

The evolution of a plasmodium is very costly to us humans. His cycle of expression involves eight transubstantiations, incident to which is the destruction of three or four red corpuscles. It is dazing merely to contemplate the physical subtleties accompanying his generation. In every phase of his development there is infernal evidence. It is impossible not to catch hints of His Nibs in every juncture of this skeeter's genetic consummations. When he is finished, what does he do? He proceeds to gorge himself upon your blood. But that is not enough; he accompanies his vampyrage with a song that would turn a benediction into a blasphemy. Even that is not enough; after sucking your blood, he reverses his valves and squirts plasmodial legions into you. He robs you, and then in the gleeful abandon of pure hell-bentness, he tries to kill you.

Now, why should all this be thus? If it is done under stress of intelligent purpose, the only inference is that the skeeter is more important in the great scheme than we are. It makes the skeeter happier—this feeding upon, and then murdering us—and the happiness of the skeeter is the main thing. What is human happiness and human life compared to skeeter's joy! But how is this business reconciled to divine beneficence?



All nature is now exuberant and vibrant with reproductive energies. Keep close to nature.



In these days of germicides and kindred enemies to health and life, it is gratifying to read that pure red blood is the best germicide.



The American people like to be duped. Especially is this true in matters of health. "Osteopathy is all right if the Osteopath is all right," has come to be a trite saying. See that your physician has a diploma from a reputable, recognized institution. Beware of fakirs!

Journal of Osteopathy.

A TESTIMONIAL.

BY WALLACE IRWIN.



THOUGHT that my health was as good as the next,
But learned it was terribly bad;
For I found, after reading the newspaper text
Of a loud patent-medicine ad.

That mushrooms were growing all over my liver,
That something was loose in my heart,
That due to my spleen all my nerves had turned green
And my lungs were not doing their part.
I wrote Dr. Sharko and got as an answer,
"The wart on your thumb is incipient cancer."

I've taken Ze-run-a for forty-nine days,
And Scamp Bark, my symptoms to gag;
And isn't it queer—all my pains disappear
When the medicine gives me a jag!
A "lovely sensation" I get from them all
Which banishes carking annoy,
So gayly I drink 'em—and Lydia Pinkum
Has added her quota of joy.
And I've sent Dr. Bogie a neat little sum
For "radium tests" on the wart on my thumb.

When Baby is restless a bottle I keep
Of Ma Winslow's Syrup. It takes
A spoonful of poison to put him to sleep
And another one when he wakes;
He lies in a paralyzed, hypnotized state,
So calm you can see at a glance
That the dear little chick sleeps as sound as a brick
When he's neatly laid out in a trance;
And I'm sure every Mother could learn, if she would,
The knock-out-drop method to keep Baby good.

While reading bright essays on "wonderful cures"
In decent newspapers each day
I see all the symptoms our tired flesh endures
And fly to my drugs in dismay.
I've Snyderzone, Fakeozone stocked on my shelf
With Horner's Safe Waters of Life:
I'm taking three-fourths of the tippie myself
And giving the rest to my Wife—

And if there is anything left after that
I give it to Admiral Togo, the cat.

So this Testimonial I would endorse
To give all Poor Sufferers hope.
Much pain I've endured, but I'm "Positive Cured"—
So long as I'm taking the dope.
The baby has spasms, my Wife's throwing fits,
And I'm feeling fuzzy and bad—
For I feel we've amassed all the symptoms at last
Which you read in the medicine ad.
The Ready-made Cure and the Angels who make it
Thus comfort and bless the poor Devils who take it!
—"Collier's Weekly."



"IT'S JUST THE NERVES."

UST recently we received a call from a woman who wished to "consult" about her condition. On examination we found her entire nervous system under great pressure. Not a single nerve was performing its proper function. Vitality was lost, energies were depleted. Great exhaustion followed ordinary exertion. She had taken the orthodox remedies prescribed by the medical attendants, but was no better. We explained to her the exact condition, and told her what could be done. She could not decide herself to take treatment,—had to talk it over with her husband. When he heard the facts he remarked, "Oh, it's just the nerves; that will come all right of itself."

Poor woman! How many of them have to drudge and drudge without any sympathy? It's only the nerves! They get tired and weak. They become irritable, and yet try to be bright and sweet. The stories that could be written about the suffering, the tragedies, that follow weakened nerves would bring tears to eyes unused to weeping. Men say, maybe husbands, "It's just the nerves."

Now we wish to talk a bit about the nerves. They are our essential substance. Without them we would be perfectly helpless. A trolley car, however strong and beautiful, will stop when the wires are down and the power is off. Even so the organs of the body, the motor parts of the body, can go only as the nerves supply power. There is no part of the body where the nerves do not ramify. Every function of motion, sensation, secretion and nutrition depends upon the nerves. What a telegraph or telephone system would be without acting wires, the body would be without its nervous system. If a

storm demolishes the wires, no messages can be sent. If work, worry, care, trouble, dissipation break down the nervous system, life may become a living death. Depresssion, loneliness, sadness hang like a pall over one's entire being. The mind depends upon the nerves. Insanity is due to wrong nerve action.

The nerves, then, are everything. Osteopathy builds up the nerves, irrigates the brain, tones up the system, and brings hope, cheer, joy, exuberance of life and health. Take care of the nerves. If you can't do it, come to an Osteopath and he'll put you in tone and tune. The nerves are everything.



The simple purpose in many forms of sickness is to oxygenize the blood.



Lack of exercise and indoor confinement are twin evils which lay the foundation for breakdown.



Gradually the world is learning the superior value of fruits as against meats.



PRINCIPLES GOVERN FACTS.



HERE is a principle behind all facts, conditions and appearances. The world is too generally satisfied with observing the facts, conditions and appearances and to ignore the underlying principle. It is the glory of Osteopathy that it leads the seeker after health, after light, after truth, after better conditions, to seek and use the principles behind them and on which they rest.

If there is any distinguishing feature in modern progress and development, it is the desire, the purpose of the mind of this age to get below the surface, behind the appearances, behind the facts and at the principle.

What to do to get health and remain healthy attracts a great deal of thought, receives a great deal of attention. This is well and right in its way. Osteopathy directs the attention of thinkers to a higher plane of thinking, of doing, of being. This is a busy world; our duties are crowding; our responsibilities are great; the necessities and demands of our environments are pressing; constant attention to minor details which ought to be a matter of habit, rather than a matter of specific attention and thought and action from day to day and hour to hour is impossible, and under Osteopathic ideals, unnecessary. To keep one's stomach in order, to keep one's nerves un-

der control, to see that the liver is doing its work from week to week and month to month, to know that our muscular system is in vigorous condition, to keep eye upon the various processes upon which healthful and maximum vitality depends, are all good things to do, but there is something vastly better to do.

When we penetrate into the condition, into the principle we will see what is better, what is more vital, what is more permanently serviceable to the human system and to its varied and intricate functions. There is such a thing as paying too much attention to nerves, to stomach, to liver, to muscles. There is such a thing as forgetting more vital points when we are directing our thought and attention to the minor and subordinated agencies of life. The well-organized woman does differently. In a sense they transfer the care of these functions to their proper caretakers to the bodily organs themselves. From the right standpoint, the stomach can take care of itself and so can the nerves, so can all else that goes to make up an intricate organization. It is the fault of the mind, of the point of view, that this care is not taken in a multitude of instances. It is unscientific, unphilosophical, impracticable, discreditable that a human being should be paying attention to his stomach from birth to old age to see that it does its duty. To his nerves—that they should do their duty—to his muscular system, that it should also do its duty vigorously, harmoniously and constantly.

A proper thing, a proper doing, a proper regard to the fundamental requirements of health will do a great deal in this direction without any specific and daily attention to this or that or the other method, or that or the other system. There is too much system following, too much rule following, too much specific attention to this and that, too many rules of health to be remembered and too much regard is paid to these minor agencies.

A principle of living should be followed rather than rules of living. Conditions should be lived in rather than forever looking at our environments. Life itself should be our protection and our guide, rather than efforts at living, rather than efforts at health.

The truth is that nature has already stored up within us the forces, the capacity, the latency of habits, the channels, by which it can automatically, so to speak, save us from a great deal of trouble, a great deal of care, a great deal of ill health, a great deal of deterioration which is constantly occurring. It is to this point Osteopathy directs itself, its energies, its lights, its power. It would lift the individual, it would lift society out of everlasting thought for self onto a higher level where self is taken care of by the latent forces and agencies of the body and mind. These forces are there, but they are not used as they should be, and can be and will be.

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ADVERTISING.

ADVERTISING has become one of the most important aids to the welfare of man. It informs him where the necessities and pleasures of life can be obtained. It saves time, money, and very often life, and cheapens almost every commodity by indicating directly where and how it may be obtained. All legitimate business, the Bible, literature, and all arts and sciences are advertised the world over.

There seems to be one exception to the general rule—the medical profession. The medical doctor must not advertise in the secular press. This is one of the principal rules of his code of ethics. Any physician who advertises in magazines, religious papers, or any other than a medical journal, is branded as a quack.

The old ditch, or code of ethics, in which some doctors fight, was made in the days of barbarism to protect the priests, who were then the doctors, in their desire to make money and control the people at their bidding. It contained what is known as the Hippocratic oath, an oath to the god Apollo, who was supposed to be the god of medicine. The oath was, that none of the secrets of the priests of medicine should be told to the common people. Doctors intend that people generally shall not understand the true inwardness of their advice and prejudice.

Physicians quarrel more than any other class of educated men because their practice is not controlled by business laws and usages. It is a mixture of fact and fiction, guess work and experience. The best medical practice has always been empirical, and this practice has been as vacillating as a weathercock. Each succeeding theory has been condemned in the past, and the present theories await the same

fate. Each physician prescribes as his fancy dictates. His diagnosis is more or less guess work, his prescriptions ventures, and the result an enigma.

In things he does not understand, for example Osteopathy, his advice is of no value. Doctors usually accept and follow the theories of medical men in higher positions, as sheep do the tinkle of a bell.

The Sugar Trust, Standard Oil Company, and many similar ones, are great monopolies. The medical combine is also. It monopolizes the bodies and minds of the common people who have not the courage of their convictions and who dare not oppose the doctor's interest. Catholics, Methodists or Jews have no right to denounce each other. Their creeds are made by men, and if a person does not endorse either of them, or a special political party, he is none the less an honorable and loyal citizen.

There are only two reasons why any medical doctor should oppose Osteopathy. One is that he is ignorant of it and knows nothing of its merits, as he has not investigated it thoroughly. The other is that its practitioners dare to send out literature to those who having health, desire to retain it, and others who having lost health, would know how to regain it.



THE MISTAKEN DIAGNOSIS.

Albert Levering, the black-and-white artist responsible for so many "ccmics," used to live in Chicago, but has since transferred his allegiance to New York. He took his hypochondriacal tendencies with him, and they are still in good working order. His favorite pastime is to read of some deadly disease, preferably a new one, go to bed imagining he has it, lie awake all night, see his doctor in the morning and get assurance that he is in perfect health, and then go back cheerfully to work.

One morning not long ago he turned up at the doctor's just as the man of medicine was getting into his carriage.

"I'm in a hurry," called the doctor, "and can't stop to see you, but it's all right—you haven't got it."

"Haven't got what?" demanded the astonished artist.

"Whatever it is you think you've got. Not a symptom of it. Good-by," and he drove away.

"Well, now," said Levering, turning to a lamp-post as the only witness of the scene, "that's the time he's mistaken. I know I have got it—ten dollars in my pocket to pay his last bill; but if he's sure I haven't it I'll try to get in line with his diagnosis," and he went around to the nearest junkshop and invested the money in a pair of brass candlesticks and a copper kettle.—"Saturday Evening Post."

IT seems like an unjust imputation to say that very few people have any knowledge of their bodies, but it is, nevertheless, true. The little that is taught in our popular education is seldom made practical in our every-day life, and physical culture is doing little to remedy this serious defect. Professional people, who should most appreciate the care and culture of the body, are as conspicuous for their lack of exuberant vitality and abounding health as the common people generally. It is, indeed, a most significant commentary on our modern culture and civilization that our people have such unsound bodies, and such limited intelligence as to the great laws of physical recuperation.



Get-well-quick is about as impossible and uncertain as get-rich-quick, though most persons are perfectly frantic because they do not get well quick. They do not realize that a structure of poor blood and all of the tissues built from this poor blood must be torn down, and its place filled by a purer blood and purer tissues, and that time is an essential for this to take place. Get-well-quick is impossible. To get relief quick is possible, but this is far from a cure.



Did you ever have a machine that got out of order? Did the machinist merely pour oil on it to put it in repair? You will say, What nonsense! Most assuredly not!

Did you ever consider the body as a machine? No? Well it is. A machine a thousand times more intricate than any machine man ever built or constructed; but it is just as liable to get out of order as any other machine, and more so, for it is a very delicate piece of mechanism. Most of the time when a body is diseased it is out of mechanical order. Has it not been your experience that drugs given to *cure* disease usually fail? Osteopathy ordinarily cures these so-called cases. Osteopathy is merely a skillful mechanical treatment. Accepting this proof, then, what can remove that cause of disease so effectually as a mechanical adjustment?



Back-ache is commonly attributed to malaria, growing pains, kidney trouble, rheumatism, lumbago, imagination, etc. The stomach, liver, kidneys, uterus, nerves, ligaments, muscles and bones have, each in turn, been charged with the mischief, and correspondingly treated, but no relief has been afforded, because a symptom instead of a disease itself has been attacked. Pain in the spine or in the legs does not always mean fatal results, but it is nature's cry for help. The cry of fire does not always mean that the house is to be entirely destroyed, but that attention is needed. Nature never unreason-

ably complains, but is patient, sometimes giving no warning of injury, but fights to the last and drops the struggle in death without a murmur. We all want health; none enjoy sickness, and something is radically wrong with the chronic grumbler; he needs immediate attention.

The tens of thousands who are pampering their ills with trivialities are blind. They are not true to their being. The great manufacturing combinations, it is said, have made scrap heaps of old machinery, putting in new. How many people are as wise in the same sense. The indifference of so-called intelligent people as to bodily ills or to depleted power is next to damnable. There is a new road to health, and there are no drug shops on it.



One of the most frequent ills the body suffers from is that the nerves of sensation become irritated by pressure and lack of nutriment. Nerves need nutriment, live and act on nutriment, refuse to act without it. We talk of our nerves as though we understood them, but each step forward the Osteopath makes, he discovers new avenues of expenditure of energy, and new means for giving effect and operation to those forces which manifest themselves through that net-work called the nervous system.



The difficult point for the layman to understand in Osteopathy is, how can finger tips, acting on the surface of the body, remove illness or restore harmony to the system? It is about as difficult for the same layman to understand that something that finger tips can do or undo, can cure or restore anything that needs restoration. Is it then such a difficult thing to understand how a telegraph operator, by pressing a telegraph instrument, can send a message an hundred or a thousand miles, and that a message may by even more delicate contrivances be sent thousands of miles under the sea, or that a child, by pressing a button, can send thousands of tons of rock high in the air?



The human body has its sensory and motive nerves which in their attenuations reach to the remotest parts of the body and to its finest agencies for the transmission of force. It responds to the touch of the Osteopath much more quickly than telegraphic buttons. In its intricate construction and combinations it is possible to set into operation obstructed forces and to release energies that somehow have become bottled up or sidetracked. The throat and stomach are only two of the means used to reach seats of disease, and these

two sources are mainly relied upon by the schools. The Osteopath goes direct to the cause—reaches the nerve, sometimes the muscle. He takes a short cut. The nerves are innumerable. They penetrate everywhere, and are anywhere within reach of the touch that controls the forces that vitalize or devitalize the body. The real wonder is that any other method of reaching disorder ever found universal acceptance during all the ages.



The rush of all classes of society after sport, more diversified sport, is a significant sign of the times, and when intelligently interpreted is full of encouragement. Not a generation ago "past time" was by the multitude regarded more as a sign of defectiveness than assertiveness. To-day the man or woman who has not a hearty laugh lurking somewhere beneath the countenance is regarded as wanting an essential of life. It is true. The leveling up that is going on is bringing us nearer to our true selves, nearer to the bright light within closer touch to that still small voice hidden in the inner chamber of our being, where only Nature and its Observing Eve penetrate. Nature herself, when honestly interpreted, which means an interpretation in which inspiration is an element and factor, is always smiling.

A new point of view is being taken. The world is not changing, but our view of it is different. We see farther and come into harmonious relation with thoughts that seem to have suddenly flung themselves in upon us from the Nowhere. The feminine mind especially recognizes this truth, feels these impulses, catches glimpses of these ideals and in a way instinctively seeks to rise higher to enjoy in the greater fullness these visions of greater realities than are measured by the five senses.



We would remind you, dear reader, that competent Osteopaths do not rely upon misleading symptoms to diagnose disease. They make an exhaustive examination of the body, find the cause and know how to remove it; the pretender does not. If you contemplate taking Osteopathic treatment assure yourself that the practitioner is a genuine Osteopath who holds credentials from a reputable school. Beware of counterfeit Osteopaths; they are numerous. Rid yourself of the folly that Osteopathy consists of a few movements which any person could administer to another. Genuine Osteopaths are proficient in all branches taught in medical colleges except drugs; are experts in diagnosis, independent in practice, administer their own treatment without machinery and are specialists in manipulative surgery.

Any one with but a smattering of mechanics will tell you that it is impossible to produce a segment of blocks placed above each other in a manner similar to your spine that will bear the weight, strain, bumps, jars, etc., of the human back bone. Nevertheless, from its intricate structure and constant use, the spine is peculiarly liable to accident; slight slips and strains that were hardly noticeable at their occurrence, are the real cause of most diseases. Osteopaths not only trace the cause of ailments to slips and twists, but they skillfully adjust the mal-alignment and give nature a chance to assert herself with health as a result.



THE COLOR OF THE LIVER.

Is life worth living? It depends upon the liver. In more senses than one is this true. Very many people, nowadays, look yellow, and feel blue. The liver can convert one into a darling, or pervert one into a demon. When we are happy, buoyant and clean inside, we seldom thank the liver, and so eat, drink and are merry; but when we are blue, cynical and pessimistic, we either attack the world, blame the devil, distrust our friends, or, what is worse, drug the liver—and so it goes. The poor liver should bring an indictment 'gainst everybody for maltreatment, and 'gainst most of the doctors for malpractice. It does retaliate with a *mal*, and it is malaria or melancholia. Men and women! Don't abuse your livers! Most of you are doing it, and you'll pay the penalty, and the doctors, too. Look out, rather, for your gall-bladders. These are the best drug-stores on earth. All the cathartics and purgatives and intestinal stimulants any one needs are supplied by the gall. "Bitter as gall" is a good expression. There is but one good place for gall, and that is in the intestines. It's just the right thing for that place, but it is purgatory and hell, more or less, when it gets into the blood. A torpid, congested, inactive liver—bile absorbed into the circulation, saturating the skin and making it look yellow, poisoning the brain-cells and producing that horrible depression that makes one wish for death, gives to the average person as vivid a picture of the gloom of the doomed as any one may want. There is a classic expression that describes it as being "in the gall of bitterness and in the bonds of iniquity." The blue, depressed, melancholic hypochondriac, simply knows that life isn't worth living, and it's all because of the liver. Such a liver makes one feel like a criminal and full of iniquity.

Yes, all this is true, but what shall one do? Why, take Osteopathy. Just come and see how an Osteopathic doctor empties the gall-bladder. It gives a passage—from gloom to gladness!

THE OSTEOPATHIC SIGNIFICANCE OF THE NECK.



THE neck is not a pillar on which to poise the head—as such any neck would do. Of course, æsthetics require a nice, shapely neck, and much beauty invests a properly-formed neck. We are not blind to the social prominence of a pretty neck. It is much in evidence, and always has appreciative witnesses. Osteopathy, indeed, holds the mirror up to nature and refashions fashion from an artistic standpoint, but it is the vital aspects of the neck that we wish here to exploit.

The neck is a compound, complicated cable. It binds in living contact and correspondence the center with the peripheral circumference of the physiological world. It carries the freightage and fruitage of life—the rich, red blood, full of oxygen and carbon and nitrogen to nourish the brain cells, and it conveys away the vast waste that follows brain activity. The passage way must be unobstructed. Cerebral anemia or hyperemia, with all the consequent diseases, would quickly follow. Bursting headaches, depression, insomnia, insanity, lack of concentration, poor memory, softening of the brain, genital weakness, numbness and paralysis, have their small beginnings in a poor neck. Having the neck pulled, Osteopathically, is salvation to a lost body. It is sweeter than pleasant dreams. It is more stimulating than champagne. Disease usually hits one in the neck. The blows may be trifling at first, but they kill in the end. A good neck is better than a good bank account. There is no disease that may not be reached through the neck. It has a conducting cable to each and every part of the body. It is a physiological switchboard. Not a vibration from the brain can reach the body except through the neck. The Osteopath knows the neck and spine like Paderewski knows a piano keyboard. If any one is so skeptical as not to believe what we say, let him come and get his neck pulled. It will only cost the effort of coming, and the profits of the turn will greatly increase his interest.

A man too busy to call for a personal interview asked us over the 'phone for an Osteopathic prescription for sciatica. Of course, we prescribed a "treatment"; but he didn't understand our method. We told him it would take only fifteen minutes to get a treatment, and, reasoning from the low standard of massage, he thought two dollars was rather much for fifteen minutes. He thought we ought to treat him an hour! By this time the 'phone wire was getting hot, and we told him we'd give him two dollars if he'd let us wind up his watch for an hour. Osteopathy always quits when it's through Massage and bath-house methods never get through.

GRADUATING EXERCISES, PHILADELPHIA
COLLEGE OF OSTEOPATHY.

The tenth commencement of the P. C. I. O. presented many features of unusual interest. The baccalaureate address was delivered by Rev. George H. Bickley, Ph.D., at the Methodist Episcopal Church, Broad and Arch Streets. His subject was "Christ, the Healer," and was delivered in a masterful way, giving timely advice concerning the physician and his moral ideals.

The address before the Neuron Society was made by the Rev. Henry F. Lutz, A.M., B.D., on "Love, Courtship and Marriage." The subject, while of special interest to the single element, seemed to be grasped and listened to just as eagerly by the married folk. Dr. Lutz was both humorous and instructive in his advice. The class day exercises were original and unprecedented in attendance and interest.

Hon. William W. Porter, Ex-Judge of the Pennsylvania Superior Court, gave a splendid and masterly address at the commencement, which was held at Witherspoon Hall. Dr. J. Ivan Dufur presented the "Year's Progress," an account of the work done by the Philadelphia College for the past year. Dr. C. W. McCurdy, Dean of the faculty, presented the degree of the College to the following graduates:

William J. Wolfert, Louie M. Crandall, Charles T. Bryan, Walter L. Beitel, Michael E. Cassell, Albert L. Galbreath, William O. Galbreath, James B. Hallam, Burdsall F. Johnson and Rebecca J. Scott, making a total of 20 during the year of 1905.



Dr. Walter Stephen McClain, who takes the chair of histology, dietetics and medical jurisprudence in the Philadelphia College of Osteopathy next year, is a native of Cookeville, Tenn. After graduating from the high school, he entered the Columbian University, graduating, in 1890, with the degree of LL.B. After practicing his profession several years, he matriculated at the Southern School of Osteopathy, graduating January, 1903, since which time he has held a chair in his alma mater. He is a popular, efficient, enthusiastic teacher, thoroughly imbued with the great principles of Osteopathy in theory and practice.

Dr. Raymond W. Bailey, who will assist on the clinical staff, is a graduate of the Butler High School; studied some time at the Pennsylvania State College, then matriculated at the Atlantic School of Osteopathy, graduating June, 1904. The doctor is a strong student, and has been very successful in practice.

It is not the practice of the college authorities to exploit the scholarship, skill and character of the individual members of the Faculty, as is the custom of some schools, but we can unreservedly recommend each in his own department as the equal of any other professors in our colleges. Four schools are represented on our Faculty.

Dr. J. Ivan Dufur has gone West on a short vacation. We have good reasons to believe that he will not return alone. Enough said. We trust we may have the pleasure of personally congratulating the doctor on his new acquisition when he returns.

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